THE NEW UNITARIAN

OCTOBER, 1906

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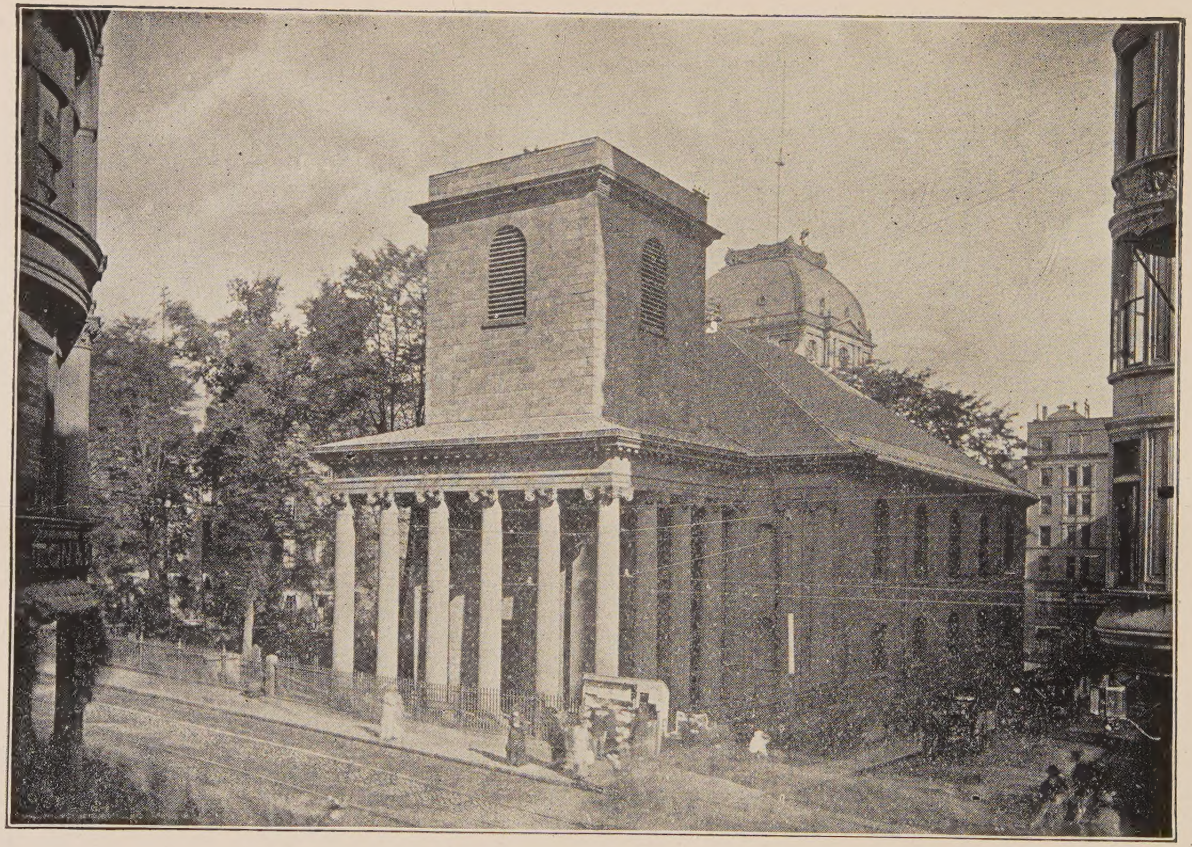

"KING'S CHAPEL", BOSTON

THE NEW UNITARIAN

Vol. I. OCTOBER, 1906 No. 10

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PUBLISHER'S ANNOUNCEMENT.

All subscriptions received during October will include the remaining numbers of this year, October, November and December, and extend to the end of 1907;—in other words a year's subscription price will pay for a year and a quarter of the best things that the editors of The New Unitarian can secure. We call attention to our "Look Ahead" published elsewhere.

THE first of October finds our ministers and people back from vacation, and our churches beginning a new season of activity. For now-a days the ecclesiastical "New Year's" falls in the autumn rather than in mid-winter or early spring. We trust every active minister comes back with a good deal of fresh zeal and not a few new ideas for practical experimentation in parish administration and preaching method. Too much experimentation is undoubtedly a bad thing. Just to keep on in the straight old way of persistent loyalty is sometimes the wisest course of progress. Yet a little courage of originality, (tempered with common sense), will often bring new zest of life into church work, and in some parts of the country at any rate it must be confessed that our Unitarian churches are more conservative even than their neighbors, before the changing conditions which effect modern church life.

The appearance of this issue of THE NEW UNITARIAN finds a considerable number of our ministers gathered at Petersham for the 16th session of the Ministers' Institute. This organization was formed in 1876 at Springfield, Mass., and since that time has met biennially, alternating with the National Conference meetings. Primarily our ministers have come together here, not to discuss denominational affairs or the

in intelligence, love, beauty and goodness.

All creation has somewhat of one or all of these elements. I spent several days once in a microscopic laboratory searching with a powerful microscope to find something devoid of order and beauty. Matter that had brought forth germs of disease and bacteria, had also produced a fungus growth most beautiful in color and form. Even here were marvels of the divine.

6. All life began low down and in simplest form. Every human body carries nearly a hundred and fifty rudimentary marks telling of his animal past. All the human race has come up from savagery. All industry, invention, art and language have been a development from savage conditions.

The whole advance of man can be summed up in these phases of progress. Progress in reason, in love and beauty, and in goodness. There can be no all-around advance without the symmetrical development of all these. All must go along together.

The human race in its struggle onward has brought forth wonderful men of reason. Think of the master intellects all along the course of history. There have been men with a wonderful sense of beauty—Raphael and Michael Angelo. Why should nature not in the same way produce wonderful men of love and goodness? I should expect it. It would be strange if she did not. It would appear that God was weaker in creating and maintaining the forces of love and goodness than he was in intellect. It would seem more reasonable that a God who created all things everywhere by order and law would do so in creating the greatest representatives of goodness. Unless nature's power was as fruitful in bringing forth the good as she is in producing intellect, we must confess that both God and nature are weak in moral power.

Myth and legend have gathered about the beginnings of all the factors of civilization. The gods taught the use of fire, tools and languages; they gave laws. Stories of miraculous birth have gathered about Buddha, Confucius; about Zeus, Apollo and Athene; about the boyhood of Moses and the birth of the great men of all ancient nations. You know the stories in the gospels about the birth of Jesus. You know also that the two tables of genealogy in these gospels lead up to Joseph instead of to Mary. In the New Testament book entitled Hebrews, the seventh chapter, there is a legendary story of Melchisedec, king of Salem, who was also a priest, and who is said to have met Abraham returning from the slaughter of the kings and blessed him. Jesus is like Melchisedec, without father or mother and without descent, having neither beginning of days nor end of life.

These are the ways, imaginary and often beautiful, in which the early mind tried to account for the good and the great.

The two words "Jesus" and "Christ" do not stand together as personal names, such as George Washington. It should be written Jesus, the Christ, just as we would write Edward, the king, Hegel, the philosopher, or Tennyson, the poet. Jesus is the name of the person. The word Christ is the name of an idea. Christ is from the Greek "christos" which corresponds to the Hebrew "Messias." The history of Jesus is the history of a person; the history of the Christ is the history of an idea, of a doctrine. Jesus is the person who lived early in the first century—a definite historical figure; the Christ denotes an ever-growing, ever-advancing, ever-expanding ideal.

All people in all ages have had a more or less distinct ideal of a perfect manhood. The Hebrew nation beheld an ideal of a conquering king, a deliverer; again he was a sufferer who shared the sorrows of his people. In the first three gospels the Christ is the Messiah, the annointed one, which designated a line of royalty, for the kings were anointed with oil and wine. At first he was a deliverer of the Jews. After his death

the disciples remarked, "We hoped that itwas he who should redeem Israel." In Paul's writings he is the second Adam, the man from heaven; in the book of Revelation he is the heavenly king coming to judge the nations; in the fourth gospel he is the divine "logos" or "word," the Alexandrian Greek idea of the revealing side of God. In the middle ages he is the divine judge with whom the gentle mother, Mary, must intercede; in other ages he is the Lamb of God, the mediator, the vicarious sacrifice, the ideal man, the perfect teacher. The Christ of Renan was an ideal Frenchman of the XIX century; to Matthew Arnold he is the apostle of sweetness and light; Tennyson sang, "Ring in the Christ that is to be." Whittier speaks of the Christ within; Dr. George A. Gordon has written a book entitled, "The Christ of To-day."

You readily see that the Christ is the changing and enlarging system of ideas and of the ideal man, varying according to the age. Jesus is the historic person who lived 1900 years ago and who may or may not correspond to the ideal. Much of theology has said that the person, Jesus, and these ideas are one and the same. You can readily see the distinction.

We know so little about the person of Jesus that it is easy to idealize him. The late Benjamin Jowett once said that each age may raise an ideal more perfect than any actual conception of him. The whole New Testament records covers not over 150 days of his life.

You are to bear in mind that the Christ idea is found in every religion. Buddha is the Christ of Buddhism; Zoroaster, of the faith of Iran; Mohammed, of Islam; Confucius, of China. As nations of people intermingle there will be a competition, a conflict, a reforming of ideas so that the best idea will survive. The Messianic, the Christ, idea among all peoples is the growing conception, the enlarging expression, used to sum up all that is divine in human life.

Let me illustrate. We have an ideal of a perfect scholar. The perfect scholar is the mental picture carried in the minds of people. Now, suppose Englishmen say Sir Isaac Newton is that perfect scholar. The Greeks might say that Plato is the perfect scholar; the Hebrews would assert that Solomon was the wisest man. So it is in religious thought of the ideal or perfect man. One part of the race said Buddha, another Zoroaster, another Jesus. The idea of the perfect scholar or the perfect character will include now vastly more than it did a hundred or a thousand years ago. Our modern Christ-idea is the noblest conception we have of a perfect man, one wholly well pleasing to God.

II. Let us now seek the real Jesus.

Nearly all peoples accounted for the imperfection of man and the world by saying that something had gone wrong once with creation; an accident and a catastrophe had occurred; man had been overcome by a tempter, a devil, and had fallen.

They thought that under these conditions a divine man could be created only in some unusual way, so the gods of the Pantheon, Buddha, Mohammed, Zoroaster, Jesus, were all miraculously born. Each branch of religion said that God is incarnate in only one person; there is one only begotten son of God.

Modern learning has entirely revised this notion of how evil came to be. Man has not fallen, the world is not by nature bad and under a curse. All things began low down and in simple forms and have been rising and improving and coming into new realizations. Man is not fallen, but is incomplete. He was once a savage who grew slowly through experience into a civilized man. A child undeveloped grows by experience and education into manhood.

The notion of God is enlarged. God is not separate from the universe. Deity dwells in all things, and because divinity lives in all things, the universe and all life are moving up to higher and higher levels.

erosity. It would be woeful folly to let the occasion go by default.

The time is auspicious. Official reports from Washington give promise of successful crops even exceeding the phenominal plenty of last year; and every economist knows that the basis of all general prosperity is agricultural abundance. Those wiser than we say that the conditions in the security market are more healthy and firm than hitherto. In other words, prosperity abounds in material things. Who shall dare believe that the churches, and most of all the liberal churches, need to fail in securing their reasonable share of the product of this general prosperity, or rest content with the proportionate giving of gone by years?

What was given last year, what was so nobly raised among our churches this spring for San Francisco, ought to enter as no factor at all in this enterprise. Our people gave splendidly; and yet it is safe to say that there are not a dozen people east of the Mississippi, at any rate, whose giving to San Francisco in April has left the least scar on their present time well-being. They are as able now to give for any good cause as though they had not given then; and they have accumulated just so much more "giving habit".

Mr. Van Ness touches the real issues of the matter in his contribution to our "Symposium". Only two things are essential to the complete success of the enterprise.

I. Make people feel that it is worth while in some specific way. Let the people learn from Headquarters just what precise things can be done that otherwise could not be done, if this money is raised. Let us have a program of forward movement enterprise.

II. Let there be then a systematic method of pushing the enterprise. The American Unitarian Association was never in better hands than now for such business-like systemization. Mr. Van Ness' suggestions are capital. To be specific, why could not Mr. St. John, (whose gifts for this sort of undertaking are conspicuous) be detailed to the task of visiting churches, conferences, etc., for three months,—every Sunday at any rate, just for this service; his other duties for the while might be assigned to other officers of the Association, and if some official work suffered a little for the time, what the Association might lose in this way would be more than made good by the additional resources accumulated. Let representatives in different departments and sections also be put into the field. More than money would be gained; the zest of such extraordinary effort would be contagious, and have carrying power.

Of course there is the remote possibility of excessive zeal now which would bring reaction hereafter. Too much raised this year might mean too little, next year. But those acquainted with the psychology of Unitarianism seldom look for peril from the side of excess and over-exuberance. We have sanity of conservatism to saving (if not to damning) degree. One may venture to prophesy that an increased standard of giving this year would inevitably fix a higher average of giving for many years to come. Giving is a habit that grows on cultivation and a large giving now would make possible the beginning of striking enterprises of missionary work which would appeal more dramatically to our people in the future.

We stand for the raising of the $150,000 fund!

Jesus in the Evolution of Man

BY REV. ALVA RAY SCOTT

THERE can be no more delightful inquiry than the endeavor to examine, to understand and to appreciate a great soul, a noble character whose nature is the embodiment of all that is good and beautiful, gentle and true. When the influences of such a personality have blessed and enriched our being through biography or institution, or through association with some gracious friend whose presence cheers and inspires us, it becomes a most profitable work to analyze and evaluate such a soul.

We are to study the personality of Jesus and his place in the great order of the universe and in the progress of man toward the fullest realization of the best within him.

Certain facts must be reckoned with in forming an estimate of Jesus.

1. It may seem a distant call when I say that the first of these facts is the principle of science called the Conservation of Energy. The universe is one eternal energy which is constantly changing and transforming itself into motion, heat, light, matter and life, but in all these changes nothing is ever lost; the whole amount is never diminished; the sum total is always the same, no more, no less. Scientists are agreed that this energy of the universe is eternal and has always been thus changing and transforming itself and passing into new realizations.

2. In the one great cycle of ages which our human race has studied, an evolution has been going on. Star mist, flaming nebulae in motion, has been cooling and gathering into celestial orders and groups. Our solar system is one of these groups. Our earth, once a heated body, long ago reached a state when life appeared and could be perpetuated.

Our planet is so small that its ratio to the rest of the universe is less than a tiny dew drop in comparison with all the waters of the rivers, lakes, seas and oceans of the globe.

3. Life began, all scholars agree, in a low and simple form, and with time and changing environment has become more and more complex. The highest form is human life. The great tree of life has been sending off branches of vegetable and animal life; the main trunk of the tree has grown into the human race.

4. Our modern idea of God shows that God is this eternal energy existing and dwelling in the whole universe. Wherever there is power, there is the living God; he is in all things; there is a spark in all life and in all human life. This eternal energy is intelligent, beautiful and good, because these attributes are everywhere manifest in the world-order, and also because the universe has produced reason, love and goodness in man. Every part of nature has as much and as high a quality of the eternal energy as its being can contain. The stone has order, law and beauty of chemical properties; the crystal and the diamond more, the plant has more than the stone; the animal is still higher; man is in the image of the Most High.

5. The same terms apply to the deepest heart of the universe as to the deepest in the being of man—intelligence, beauty, order, love and goodness. One kind of gravitation holds everywhere, the same chemical elements are in all heavenly bodies. One order of intelligibility, of beauty and law is in Andromeda, Pleiades and the earth. We can conceive of but one kind of reason, love and goodness to be in all. We cannot think of anything higher than reason, love and goodness. Perfect wisdom, perfect love and perfect goodness are the highest ideas the mind can think. Divinity must consist

practical issues of their professional work, but to share together a season of enkindling thought and inspiration in the discussion of themes which interest them as students, thinkers and investigators in the high concerns of spiritual and intellectual activity. And this is well worth while. Whoever complains that its programs are too "bookish" and its exactions too austerely intellectual, exposes ignorance as to the main purposes of these meetings,—and possibly betrays his own deep need of the help they have to render. A minister in the Unitarian fellowship must be able to think vigorously and maintain an intimate acquaintance with the world's best thinking or he is not equipped for the tasks which modern religious leadership involves.

Nevertheless, we hope that while our ministers are together they will not miss entirely the opportunity of exchanging ideas on some of the issues which are immediate and pertinent in the affairs of our denomination. When we think of it, where do our ministers come together for close-range consideration of our common church enterprises? Not at National Conference, for there is no public discussion, and two successive attempts at a ministers' conference have shared but differing degrees of failure. Not in Anniversary Week, for Berry Street Conference is like the Ministers' Institute, not a conference for action but for intellectual refreshment, and all other meetings are program meetings, not conferences. We would not change the essential character of the Institute, so valuable in its own way; but while the brethren are together we hope they will snatch time to talk over frankly things that may make for our denominational well-being:—that $150,000 A. U. A. fund for instance; or the shifting method of missionary work; or what a free pulpit means.

The annual meeting of the Conference of the Middle States and Canada will be held in Rochester this year, beginning October 31st, and extending through the two days following. We are glad to note that the fall meeting of the Unitarian Sunday School Society will be held in connection with this Conference, occupying the morning and afternoon of Wednesday, October 31. This ought to make a great occasion. Our Middle States churches are vitally interested in Sunday School affairs, and ought to respond to this opportunity for a stimulating rally. In a sense this meeting is not local but national, and Sunday School workers from all parts of the country, we may hope, will be represented in Rochester. But at any rate, Middle States and Canada Sunday Schools should be well in evidence. We repeat our suggestion of last month: that every Sunday School in this department take pains to have at least one delegate (besides the minister) go to these joint conferences, representing perhaps both Sunday School and church, where this can be brought about, but at any rate making sure that the local Sunday School is thus brought in touch with its national source of inspiration and leadership.

The development of the two sub-conferences within the territory of the Middle States is the more significant that both of these organizations are little disposed to be satisfied with mere pro-

gram-sessions, but have definite missionary interests in view. The efficient work carried on in the Meadville district by Rev. Leon A. Harvey is gratifying enough, and well vindicates the wisdom of the organization of that body, and we note that the Joseph Priestley Conference has also plans which will doubtless enlist the co-operation of the American Unitarian Association for the support of a Field Agent in that territory. The officers of the Conference of the Middle States and Canada have heartily urged the organization of these two conferences, in full confidence that in neither case will there enter any element of disintegration or weakening of loyalty to the larger body. The Middle States and Canada *esprit de corps* is a factor too vital in our denominational life to be put to hazard. Rather the vigor of these local fellowships should redound to the increased vigor of the whole body. Why not?

We begin this month a notable series of articles on "Our Historic Churches," to be edited by the Rev. Henry Wilder Foote, opening inevitably with that noble "Cathedral Church" of our fellowship, King's Chapel, in Boston. We believe that such a series will prove not only interesting but most wholesome reading. Unitarians are sometimes too ready to conceive of their movement as one without much historical background or spiritual continuity from the past. Too easily we miss the significance of the fact that the first Congregational church of America (that holy pilgrimage of Plymouth), the first Episcopal church of New England (King's Chapel) and the first Presbyterian church to be organized in New England (Arlington St. church) are to-day prominent churches of the Unitarian faith. Our roots run back legitimately to the very beginnings of American life, and it is by no means merely coincidence, it is fundamental development under conditions of free democracy, which is here illustrated.

We believe very heartily in the importance of the Southern States as a field for our Unitarian missionary activity. Circumstances in the past have hindered somewhat our growth in that section, but it is manifest that in many places, especially in the more important cities, there is a decided increase of religious liberalism, which under wise direction could be gathered into our distinctive Unitarian movement. We believe it fortunate that the city of New Orleans, the commercial capital of this section, is to have for its next Unitarian minister a man of considerable experience in the missionary field, and unbounded enthusiasm for missionary enterprise. We hope that with increased income the American Unitarian Association may be able to put more workers into this field and bring to more of the Southern cities the essentially modern gospel of our church.

$150,000 FOR THE AMERICAN UNITARIAN ASSOCIATION.

Now is the time for Unitarians to decide whether that resolution passed at Anniversary meetings last May to raise $150,000 for the American Unitarian Association means anything.

We have asked several ministers to discuss the issue in our "Amongst Ministers" column this month, but here we will have our say. We believe that it would be a pitiable mistake to fail before this challenge for organized gen-

The fact that God lives in all creation makes forever impossible the notion that there is only one incarnate son of God. The only kind of divinity there is in the universe is a life that reasons, loves and acts righteously. Man is a spark of God; God and man are akin in soul, so the nature of Jesus cannot be different.

Listen to the testimony of modern scholars:

Prof. McGiffert: "It was not upon his deity nor yet upon the perfection of his humanity, that his (Jesus') disciples founded the Christian church. * * * He is not represented (in Acts) as a pre-existent heavenly being, but simply as a man approved of God and chosen by him to be the Messiah and then raised by him to the position of Lord.

Prof. George H. Gilbert: "Since Jesus prayed, we must believe that he felt a need of prayer. * * * He secured inward quietness and strength by casting himself upon the will of God. Now in all these situations Jesus comes before us as a true man."

Prof. Harnack: "Jesus is certain that everything which he has and everything which he is to accomplish comes from this Father. He prays to him; he subjects himself to his will; he struggles hard to find out what it is and to fulfill it. Aim, strength, understanding, the issue, and the hard must, all come from the Father. This is what the Gospels say, and it cannot be turned or twisted. This feeling, praying, working, struggling, and suffering individual is a man who in the face of his God also associates himself with other men."

Prof. Levi Paine asserts that God and Jesus and man are of the same kind of being, consubstantial. Man is in kind like God and is therefore truly and essentially divine. He has a divine nature.

In citing Profs. Gilbert, McGiffert and Paine, of other denominations, as stating this view of Jesus, it is well to add that they all encountered serious and painful opposition in their ecclesiastical circles.

Two men sum up the world of scholarship.

President George Harris: "Until recently, the Christians of America and England, with the exception of the Unitarians, believed that Jesus possessed and exercised all the attributes of God. * * * But now although there are many who retain the old view, the theologians, thinkers and scholars of the church believe that Christ was under the actual limitations of human nature."

Prof. Max Mueller: "What for us can there be higher than a man? Angels we have never seen, nor anything higher than man. That is what Christ himself has taught us; he calls us his brothers and the sons of the same Father. What can be higher? He does not claim for himself a nature different from ours. Take his own account of himself, 'I go to my Father and your Father.' We must not make him contradict himself."

The view of the divineness of humanity and that there is but one kind of divinity—a life capable of reason, love and goodness—is held by nearly every great scholar of religion to-day and practically by the whole scientific world. The church at large, for the most part, still rejects this view.

Here are the two faiths: Shall I believe that God is in only one being, and that as I meet my fellow men I am to feel in my heart that we both and all men are fallen and sinful by nature; that the flowers and trees, mountains, rivers and oceans; that the birds and animals; that the morning dawn, the noonday light and the gorgeous sunset, are all under a curse; that the mother and father and babe and the happy children are under the wrath of God? Or shall I believe that all life, all the universe is divine and has something of God?

Hundreds of ministers are growing tired of their limitations and of the doctrines ecclesiasticism has placed upon them. It is the beautiful mission of a liberal, earnest and devout church to lead gently and to train conscientiously the great masses of people to see the divinity of God's world and of human nature. We are to discern the best

way of unfolding the incomplete nature of man and of bring him to a larger and better character.

A new statement of religion is coming. Evolution and science are lifting the pall, scattering the darkness, and removing the curse that theology has placed upon the race. Science and evolution have declared, and no scholar would think of disputing it, that there is somewhat of God in all things, in all men. These tell us that man is rising and that the spark of the eternal in him is brightening into the fuller image of God. Evolution is taking away the base charge against the character of God that he once cursed his children and that he would doom human beings to everlasting torment.

The new doctrines of science and humanity declare that God is great and wise, beautiful and good; that all things are moving little by little, up and up, higher and higher. The real Jesus was a beautiful soul, full of love and goodness, and who went about doing good. We accept Jesus as a leader, and in the spirit of our time we would endeavor to be filled with love and beauty of soul and to go about doing good.

The salvation man must have is this:

1. He needs to be saved from animalism—selfishness and hate.

2. He needs to be saved from ignorance and superstition.

3. He needs to be saved from laziness and poverty and crime.

4. He needs to be saved from disease and moral degradation, from sin.

Who are the saviours of men? Jesus? Yes—and ten thousand others. Charles Booth, George Peabody. Jacob Riis and Miss Octavia Hill, who have transformed the lives of hundreds and even thousands of people are saviours. The earth has saviours everywhere—fathers, mothers and teachers, physicians and judges and business men, ministers and scientists. The work of Jesus would have been practically nothing without these—these divine men and women who have the Christ spirit, the ever enlarging idea of manhood and womanhood, and who know the joy of human service and are bringing to their fellow men salvation from sin and sorrow, poverty and disease, ignorance and superstition.

We of the Unitarian faith have never lost Jesus as a divine incarnation. We behold him always as a son of God, and only add his own saying that every peacemaker is a child of God, and the apostles that everyone that loveth is begotten of God. We still believe that God dwelt in Jesus, and also that if we love one anotner, God dwelleth in us, too, and that whosoever dwelleth in love dwelleth in God and God in him. We affirm the divinity of Jesus, but we deny his deity. We assert that he never claimed to be God. Every name given to Jesus in the New Testament can, with little or no modification, be applied to his followers in all ages. Our gospel declares the divinity of his words of love, the divinity of the soul that spoke them, the divinity of the man who lived them. We also declare the divinity of love everywhere, the divinity of all souls that feel it, and of all men who live it.

This is our good news—that God is love, and lives in the love and service of Jesus, and lives in all love and service. God is best worshipped by our love and service one to another.

Unity.

BY FLORENCE BENNETT.

Hail to Thee now,
Beauty and Love,
Adamant Law,
Unity!
Every race knows Thee,
Every man feels Thee,
Some men seek after,
Few they who find Thee,
Nearest to search for,
Furthest and highest.
Truth is too close to us,
So we disguise it.
Let the morn break!

From the Old Faith to the New

BY REV. WILLIAM M. BRUNDAGE, Ph. D.

MANY people utterly fail to understand what a transition from the old faith to the new actually means. To them it seems like the giving up of all faith whatsoever, the absolute renunciation of religion. Let me illustrate the attitude of such persons.

Shortly after I had withdrawn from the church of the old faith in Albany of which I was minister, and had begun Unitarian services in the theatre, I was approached in a public place by a good woman who was an active missionary worker in the city, in the following startling manner: "I am very glad to see you, Dr. Brundage, to ask you how you feel since you have given up the Lord Jesus Christ."

"But," I replied, "I have not given up Jesus Christ."

"You have certainly given up serving him."

"Not at all," I replied.

"You have given up loving him and honoring him, have you not?"

"Most certainly not. I never loved and honored Jesus Christ more than I do to day."

"Why, I do not understand what you mean. Have you not become a Unitarian?"

To this good woman to become a Unitarian meant to cease to be a Christian.

A few weeks after this interview I noticed in my audience on Sunday night a prominent business man who was an officer of one of the most influential churches of the city. I wondered at his presence at our service because I felt confident that he could not be interested in our liberal gospel. Two or three days afterward he came to me and explained why he had been present.

"I feel that I owe you an apology," he said. "When I saw it announced in the paper that you were to preach on the subject: "What must we do to be saved?" I said to myself, I think I will go down and hear how easy the Unitarians make the way of salvation. Since the Unitarians give up all religion their idea of salvation must be exceedingly lax. But my dear sir, I find that I was mistaken. Your way of salvation is a —— sight harder than ours. We have some one to stand between God and ourselves and save us, while you teach that a man must save himself. Instead of being the easiest way of salvation, yours is the hardest way of all."

I was born and trained in a church of the old faith; my father was a clergyman in that church. I was taught as a boy to believe in a supernatural infallible Bible, in the Trinity, in the fall of man, in the vicarious atonement for sin, in salvation through faith in the merits of Jesus Christ, and in an eternal hell of conscious torment for all who rejected this salvation. When as a boy I sometimes doubted the truth of certain incidents in the Bible I was urged to crush that doubt as "devil-born." I could find no peace of mind until I could affirm in an ecstacy of faith, "I do believe."

As I grew older and had become an orthodox minister these doubts became more and more insistent and the struggle to overcome them more and more difficult, until at last I learned that to doubt was not wrong provided it was the means to a noble end, provided it led to a more worthy faith. Slowly but steadily the old supernatural sanctions of religion gave place to new rational sanctions, and I won a faith for myself, a faith that at last was my very own.

Take for instance my belief in the Bible. I began with the old faith in an infallible book consisting of the Old and New Testament Scriptures, but I was not satisfied until I had selected from these scriptures a Holy Bible, a literature of moral and religious power

that inspired and uplifted me. The greater part of the Old Testament and much in the New simply dropped out of my canon of Holy Scriptures; I could find no spiritual value in it. The noblest of the Psalms, the great passages of the Prophets, the Sermon on the Mount and the Parables of Jesus, and much of the teaching of St. Paul remained. The heart of the old Bible remained, appreciated now as never before, and together with this my Holy Bible began to include the noblest passages from the gospel of Buddha Gautama, from the Bhagarad-Gita, from the writings of Socrates, Plato, Epictetus and Marcus Aurelius, and from the great poets of the modern world. Again I began to see that, while the doctrine of the Trinity might be true as far as it went, it did not begin to go far enough; it did not begin to exhaust the fulness of the manifestations of God to man. A three-fold manifestation of Deity! Why not affirm a million-fold manifestation?

Or take the doctrine of the Incarnation. My church was perfectly right in declaring its belief in the Incarnation of God in Jesus of Nazareth. But this truth simply pointed to the fact that God had incarnated Himself in all men, that wherever goodness, truth and love are found God is found. I began to appreciate at last what Jesus meant when he taught his disciples to pray "Our Father who art in heaven." Certainly Jesus is the world's Saviour in the sense that he revealed the only way whereby man can be saved, the way of self-sacrificing love.

I began to see that the only rational justification of punishment for sin lies in the fact that the punishment is remediable. That the wrong-doer will be, must be punished, as long as he persists in doing wrong, is what the old doctrine of eternal punishment really means.

Through my study of physical science I learned to appreciate the meaning of natural laws, so that henceforth belief in miracles in the old sense became impossible because they would imply an imperfection in the divine order. And so I might go on illustrating the transition that was going on within me from the old faith to the new. I kept on using the old phraseology, but into the old phrases I read a new meaning. Religion became a profounder reality to me with every passing year, religion in the sense in which Jesus taught it and lived it, religion in the sense of love to God and love to man. My church signified to me fellowship in the religious life.

It was not until I had been for ten years a minister of the church of my parents that I was at last aroused to a thorough appreciation of the falseness of my position. The awakening came about in this manner. I was celebrating the communion of the Lord's Supper with my people, using the ritual enjoined by my church, when I came to these words in the prayer of consecration: "Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son, Jesus Christ, to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a *full, perfect* and *sufficient sacrifice, oblation* and *satisfaction for the sins of the whole world.*" Suddenly it came to me as it had never come before how different was the sense in which I was using these words from the sense in which my people were using them. Dared I, in that place, frankly explain to those fellow-worshippers just what I did not mean, and make perfectly plain to them just what I really meant? I had not consciously preached anything which I did not believe; but on the other hand I was in this solemn service using words which I did not mean in the plain sense in which they were originally used, in the sense in which most of my fellow-worshippers were now using them.

That moment I heard a voice sounding in the depths of my being, just as clearly as Jean Valjean in Victor Hugo's great romance is represented as having heard a voice speaking to him when he had made up his mind that he could not go and confess himself the true Jean Valjean, and the words I seemed

to hear were these: "Thou hypocrite!"

Had I not solemnly promised when I was ordained to the ministry in my church that I would conscientiously teach only the doctrines that my church approved, doctrines which I had affirmed then and there that I most sincerely believed and which I had at that time accepted in the sense in which my church held them? I certainly no longer believed them in that sense. What right had I then to stand there as a professed teacher of the old faith? I was a hypocrite. I would not presume to judge another in my place, but I must condemn myself. I rose from that service with one plain alternative before me, either I must withdraw from the ministry of my father's church, or confess myself to my own conscience to be insincere. It did not take long for me to decide what I must do. I must withdraw from the ministry of my church. Just at a time when I felt that I had a gospel to preach best worth the preaching, a gospel which I was convinced that great numbers of my fellowmen needed, I must leave the ministry and enter some other profession. For where could I find a church that would receive me upon my own terms, that would require of me no creed subscription whatsoever, that would leave me perfectly free to preach what I believed to be the truth? Where would I find a religious fellowship based not upon uniformity of belief but upon the sharing of a common religious spirit?

I did not then know that there was a fellowship of this character in existence. I was familiar with the writings of the great leaders of the Unitarian movement, but I had been taught that modern Unitarianism was nothing but a cold, lifeless cult whose adherents while very cultured people possessed no vital religion.

It was then upon the invitation of Dr. Minot J. Savage I attended the National Conference of Unitarian churches that met in Saratoga in September, 1894, and was present when the new basis of fellowship in this conference was unanimously adopted: "These churches accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man, and we cordially invite to our working fellowship any who while differing from us in belief are in general sympathy with our spirit and practical aims."

I came away from that Conference with a joy and gratitude beyond all power of expression. Here was a religious fellowship in which I could feel at home, a religious fellowship which guaranteed to every member, minister and layman alike perfect freedom of belief, while it fostered the truest religious spirit and personal and social righteous character.

It was a happy day in my life when I was cordially admitted to this church of the new faith. Do you wonder that I count it a high privilege to belong to the first religious organization in the history of the world to throw wide open its doors to earnest truth-seekers of all creeds, to welcome to its working fellowship the reverent agnostic as well as the confident believer? Is it too much to claim that the poet's dream already begins to be realized:

"A nobler church shall come whose covenant word
Shall be the deeds of love. Not Credo then,
Amo shall be the password through its gates.
Man shall not ask his brother any more,
'Believest thou?' but lovest thou? And all
Shall answer at God's altars, Lord I love.
For hope may anchor, Faith may steer, but Love
Great Love alone is captain of the soul."

The hardness of our task,—the paradox of the Christian mind,—lies *here*; that we have to strive against the grievous things of life, while hope remains, as if they were evil; and then, when the stroke has fallen, to accept them from the hand of God, and doubt not they are good.—*Martineau.*

And yet the compensation of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts.—*Emerson.*

INTERIOR OF KING'S CHAPEL, LOOKING TOWARDS THE PULPIT

King's Chapel

BY REV. HENRY WILDER FOOTE

THERE are few churches in America of greater historic interest than King's Chapel in Boston. Its record in Colonial days forms an important chapter in the religious history of New England; its position as an independent church since the Revolution has a unique interest for liberal Christians; and its association with great men and notable events for more than two centuries are equalled by few other churches in the land.

King's Chapel was the first permanently established Episcopal Church in New England. It was founded "by the members of the Church of England, as by Law Established, under the Gracious influence of ye most illustrious Prince our Sovereign Lord, James the 2d, by the Grace of God, of England, Scotland, France and Ireland, King, Defender of ye Faith, Etc., Anno Domini 1686 [June 15th.] and in ye 2d. yeare of his said Majesties Reign, at Boston within said Majesties Territories and Dominion of New England in America."

There was bitter opposition to the new church on the part of the Puritan inhabitants of Boston, which was increased when Sir Edmund Andros, the Governor of the Colony, transferred the place of worship from the Town House to the Old South Meeting House, which he practically seized for the purpose, as the most convenient edifice in which to hold the Church of England services. In 1688-9 a wooden structure was erected in the corner of the burying-ground, for no one would sell land for a church site. Because it was the official church of the royal governors, the representatives of the king, it became known as the "King's Chapel." Two kings of England made gifts to the church. In 1696 William III. sent communion plate and altar furnishings, and a little later a theological library.

Seventy years afterwards George III gave a new communion service. This silver is no longer in the possession of the Chapel, some of it having been given to other churches before the Revolution, some having been taken away by the rector who fled with the British at the evacuation of Boston.

In 1749 the corner-stone for the present stone edifice was laid. The exterior walls are of granite, several feet thick. The interior is unsurpassed in American colonial architecture for beauty and dignity. Part of the furnishings were transferred from the first building. The pulpit dates back certainly to 1717, perhaps to the completion of the first building in 1687. It is the oldest pulpit in New England now in use in the place where it was first erected. The communion-table has been in use since 1686. About 1710 the Chapel set up the first organ in New England. Forty-six years later it was replaced by a larger one, said to have been selected and played upon by Handel, which remains in use to the present day in modernized form. It is still surmounted by the gilded crown and mitres which signified the Chapel's ancient allegiance to king and bishop. During this first half of the 18th century there were two offshoots of the original society which resulted in the founding of Christ Church—from the belfry of which the lanterns were hung for Paul Revere—and of Trinity Church.

During the Revolution the conduct of worship in the Chapel was interrupted by the flight of the rector to Halifax, though for a time the building was occupied by the congregation of the Old South, whose Meeting-house had been turned into a riding-school by the British officers. Thus the Chapel was able to make compensation for its forcible appropriation of the Meeting-house a century before.

With the close of the Revolution the Chapel entered upon a new and significant epoch in its history. Hitherto it had been under the control of the Bishop of London, but independence had cut ecclesiastical as well as political ties. In 1782 James Freeman had been asked to serve as lay reader, and three years later the congregation under his leadership revised the Prayer-book, omitting prayers for the king and royal family, and making certain doctrinal changes, which consisted chiefly in leaving out all references to the Trinity. At the time there was no intention of separating the Chapel from the Episcopal Church, but it was soon found that no bishop would countenance the doctrinal alterations, or ordain Mr. Freeman as minister of the Chapel. The congregation however, had no intention of retracting, and proceeded in 1787 to ordain Mr. Freeman for itself according to the congregational custom. The unforseen consequence of the Chapel's action was to make it an independent Unitarian church—the first to take this stand in America—and this position it has maintained to the present day. The Episcopal prayer book, with doctrinal modifications, is retained, as well as the 17th century gown for the minister, such as was worn by the English clergy at the time the chapel was founded, but the Chapel stands for the liberal interpretation of Christianity, and is in active sympathy and co-operation with the other Unitarian churches.

The church is rich in memorials, some of them of great interest and beauty. The most noteworthy one from colonial days is erected to Lady Shirley, wife of one of the royal governors—"the fair Francisca of the southern wall," as O. W. Holmes calls her in one of his poems. Other tablets bear noted names in Boston history, and four busts about the chancel commemorate the more recent of the Chapel's noble line of ministers. One of the latest tablets is erected in memory of Holmes, a life-long attendant at the Chapel. Many men of note have worshipped here, governors of Massachusetts, not only in Colonial days, but one as recent as Wolcott. Washington twice attended service, sitting in the State pew, the distinctive canopy of which has now disappeared. The funerals of Dr. Warren, killed at Bunker Hill, and

Charles Sumner a century later, were both held in this church.

Since the end of the 17th century King's Chapel has been a significant factor in the religious life of Boston, and about the existing structure gather the associations of more than a century and a half. It has become a monument of great historical value, a bond between the past and present. It stands as a profoundly significant indication alike of the continuity, and of the great development, of religious thought from age to age. As the first avowedly Unitarian church in America it is an object of deep interest to all liberal Christians; as a meeting-ground where men of divers creeds have sought to emphasize that life of the Spirit which the children of God hold in common it commands the love and reverence of those who cherish a noble inheritance.

Hymn for the 200th Anniversary of King's Chapel

(Published by special permission of Houghton, Mifflin & Co., publishers of Dr. Holmes' poems.)

O'er shadowed by the walls that climb
Piled up in air by living hands,
A rock amid the waves of time
Our grey old house of worship stands.

High o'er the pillared aisles we love
The symbols of the past look down;
Unharmed, unharming, throned above
Behold the mitre and the crown!

Let not our younger faith forget
The loyal souls that held them dear;
The prayers we read their tears have wet,
The hymns we sing they loved to hear.

The memory of their earthly throne
Still to our holy temple clings,
But here the kneeling suppliants own
One only Lord, the King of kings.

Hark! while our hymn of grateful praise
The solemn echoing vaults prolong,
The far-off voice of earlier days
Blends with our own in hallowed song.

To Him who ever lives and reigns,
Whom all the hosts of heaven adore,
Who lent the life His breath sustains,
Be glory now and evermore.

—O. W. Holmes.

A Progressive Religion

BY REV. J. T. SUNDERLAND

The Christianity of the future will love and honor the past, and hold firmly to all the moral and spiritual possessions which have come to it from the past. But it will not live in the past; it will live in the present; and will believe in a future better than either past or present. In other words, it will grow, it will be progressive, and its progress will not be something forced upon it, contrary to its wish and against its protest. Rather it will be something which it accepts intelligently and gladly, as good, as a law of God which is as important in religion as in anything else connected with human life.

Why should not the doors of the religions of the world have all been open from the beginning to new light, to new knowledge, to fresh inspiration, to new revelations from God through nature and the soul of man? If religion is something of highest concern to human beings why should not the greatest pains always have been taken to ensure its purity, its full development and its perfecting? But no one can deny that as a fact, nothing of this kind has been. Instead of this, it is not too much to say that in connection with nothing from the beginning of human history until now has progress been so much resisted, as in connection with religion. The belief has been almost universal that religion somehow came into the world full-sized, mature, complete, needing not to grow or develop. The fact that from the beginning, and from very low conditions, the race has been struggling and climbing upward, not only in intellectual, social and political life but also in morality and religion, is something which it has been very hard for men to learn. Especially has it been hard for them to learn it in connection with religion.

So too, the further idea, growing out of this, that the same law of progress must extend on into the future, has

been one equally hard to learn. Forever men have persisted in fixing the Golden Age, and especially the Golden Age of religion in the past. Forever they have made the far away past the main if not the sole fountain of revelation and inspiration. "God came nearer to men in the old times than now," they have said "Our remote ancestors were they to whom the inspiration came. We have fallen on degenerate and profane days where there is no open vision. It would be impiety to say that God comes as near and speaks as truly to us as to our father's fathers away back in the dim twilight of the world's morning." This is the way men have been forever thinking and talking. Of course while they have thus believed it has been impossible for religion to have a natural and healthy growth, or include any growth at all except such as it was forced to by circumstances and against its protest.

But all this must change. The revolution of knowledge and thought that is sweeping over the Christian world has already begun the change. It is coming to be seen that the Golden Age of the world is now; that the Golden Age of the world's religion is now, and not any time in the past; and that, as the future unfolds, the world's Go den Age—religious as well as other—will continue to be its now.

In other words, the great truth, vital to all living religion, is coming more and more into men's consciousness, that God *is* not *was*; that the Divine power was never more manifest in the world than at the present time; that the Divine voice never spoke more clearly to men than it is speaking to-day; that inspiration was never more of a reality than it is this hour; that never was God's revelation of himself going forward more rapidly than now. We may be sure that this truth will be one of the corner stones of the religion of the future. Inspiration, if it is anything, is a fountain forever flowing, not a stagnant pool of a far away time; revelation, if it is anything, is a book which God's finger forever writes, writes with forever enlarging truth, not a volume finished and sealed; God, if he exists at all, is a living God, of living men, in a perpetually living present, not a God of a far away past merely. This the better religion coming will have no doubt about, and will put forth as one of its most pronounced and most vital articles of faith.

The progressive Christianity which is to take the place of the old Christianity of fixed creeds and of bondage to the past, will see how profoundly true in their application to religion as well as to everything else are James Russell Lowell's lines:

"Now times demand new measures and new men:
The world advances, and in time outgrows
The laws which in our fathers' time were best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth."

It will see that St. Paul's position was the right and the only right one: "Not as if I had already attained, or were already perfect; but I follow after." * * * "This one thing I do, forgetting those things which are behind and reaching forth unto those which are before, I press forward", believing that God "has provided some better thing" and forever "some better thing" for his world.

There is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week.—*Dickens.*

A Little Child Shall Lead Them

BY RENA HURD INGHAM

A little child walked by my side,
I had lost faith in God and man,
He prattled of his joys and hopes
As only little children can,
I did not try to blast his hopes,
I did not tell him of my pain,
And, somehow, when our walk was done,
My shattered faith was whole again,

—*From the Congregationalist.*

The Marvel of the Sea

BY GWYNNE MYRICK

It is so simple, yet it means so much in wonder—
This marvel of the sea!
Merely a thousand widespread leagues
Of watery waste, monotonously restless,—
Up and down, down and up, in meaningless commotion,
What happens here, as well ten fathoms yonder,
Only what happens now has happened here thro' ages;
Then this flat marge of glistening beach-sand
Miles upon miles the same, senseless in contour, tintless,
With here and there a random snarl of rock out-jutting,
Spilled about wastefully, as not worth attention
In some low age of crude creation-craft,
Unordered, bleak and grey, forever grey, bleak, orderless:—
What in the small were dull, tame, meagre-toned and formless,
Just here exaggerated to unbounded bigness:
Just here exalted to triumphant vastness!
This makes the marvel of the sea.

I wait before its vision, silent, glowing, all-exultant;
My soul o'erruns with eagerness of seeing;
It is the Face Eternal: the Presence of the Infinite!
I see the smile, hear the glad rhythm of laughter.
Feel the fine breath of Nature's passionate quiet,
And pulsing zest of Being
In all this wide, superb expanse of beauty,
Till I am gathered, heart and soul within it,
To share the palpitating wonder of it,
And be myself, myself, the glory that I see.
For least of all 'tis substance,—water, sand and rock-cliff,—
Most of all 'tis Spirit, pure and quenchless,
Careless of detail, sublimely conquering substance,
Eye to eye fronting me, comrade of my soul.

How it seeks out, finds, and then acquaints me,
Spirit that I am, with my vast Overself!
It calls to me—calls with a voice compelling,
And, searching thro' the heart's deep secrets of aspiring,
Winnowing the fine quintessence of best memories,—
Divine residium of child-dreams, boy-hopes, youth's ambitions,
Till they resolve to holy mist of memory
So tender and so strong,—mingles therewith

Best yearnings for the present, hopings, dreamings, aspirations,
The passion of ideals never spoken of, but eager;
And with creative artifice builds of this stuff illusive
The better Self than I, myself triumphant,
Real for the moment, tho' to-morrow mock me,—
What I would be, ought to be, and shall be
With God co-dwelling, to Eternity.

It haunts me, yea, besets me with vast questionings,
Not of perplexity, or doubt dismaying,
But urgent in strange grace of curiosity:
"Were it but possible?" "May there not haply be?"
Holy "perhaps" of answers deep and glorious
To what the soul asks at its best of wonderings;
And, for no answer comes in voices final,
But just the pause, peace, witching grace continues,
Horizon still has mist-line, waves are yet so wanton
Sky so broad, air sweet, and sea-roar hushless,—
The soul's rare satisfaction grows
On that which is not answered,—
Brings no deft solutions, clues, interpretations,—
This that lies all open, this defineless joy of beauty;
Such is the marvel of the sea.

Shall I dare own the secret?
Sea outspread before me, endless waste of waters,
Marge of sand, disorder wild of rock-ledge;
Sky openness, vagaries of cloud-shadow, dim horizon
Wide and mysterious, purpling wreck of wave-crag,—
All these I see, spread out in endless vision;
But their's is not the beauty, final, scapeless and divine;
'Tis not what I gaze on; 'tis the soul I gaze with
Makes the triumphant glory of this vision rare.
Huge canvas, they, rude, spacious, coarse, all-fitting
On which my soul projects its ache of beauty,—
Finds for itself occasion for deep being,
Satisfies itself (almost) with strange self-mirroring.
'Tis not the Face of God that infinitely meets me
Incarnate here in Nature's bulking presence;
Rather the Soul of God that gazes with me, thro' me,
Finds Himself for me in what I gaze on
Because he finds Himself a part of just what I am
Now, as here I gaze and numb my Self of fleshness
By contact with this overmastering mass
Of Nature's wild carouse of spaciousness.

'Tis my soul's own beauty, aspiration, portent,
Secret best, veiled now in present imperfection
Of daily deed and thought and failing action,
Yet real with God, potential to eternity
In the deep core of what is most myself
Sharing of God in infinite mode of progress:
This is the secret of this beauty marvel,
The marvel of the sea.

Religious Conditions in Canada

BY REV. R. J. HUTCHEON

IT will hardly be disputed by those who have lived in both countries that the religious interest is more dominant on the whole in Canada than in the United States. The reasons for this difference are tolerably obvious. Until within recent years, the population of Canada was composed almost entirely of two classes: first, immigrants from the British Isles and their posterity, and second, the descendants of the French who occupied what is now Quebec when Canada was conquered by Britain in 1760. There has been little inter-action between these classes because they have occupied different portions of the country and consequently there has been very little of that confusing and subverting of moral and religious ideals which is apt to follow upon the commingling of peoples of various races, tongues and beliefs on the same soil.

Besides, the economic interest has not yet assumed in Canada the gigantic proportions which it has assumed in the United States. The Canadian people have been and are mainly an agricultural people. Industrial development, frenzied finance, palatial residences, etc., have only begun to kindle their imagination. They still have time and energy left, after the duties of business and society are over, to go to church. Their religion may too often be traditional rather than personal and experimental, but at any rate their interest in it is strong enough to make them attend its services and to give its preachers a place of real importance in the national life.

On the whole, then, it is fair to say that the clerical office carries more social prestige in Canada than here, and that religion has been less shaken by free thought and less submerged by the development of economic and social interests.

It is not enough, however, to point out the strength of the religious interest. We must also inquire as to its character. Is it free, progressive, inquiring, or is it authoritative, reactionary and self-satisfied?

First as to the Roman Catholic Church. The members of this church constitute about two-fifths of the total population and belong for the most part to the French race. To those who know the history of Quebec, this fact alone reveals the character of the Roman church in Canada. Through the loss of their natural connection with France since 1760, the French Canadians have lived a profoundly isolated life. The influence of the French Revolution and of the hundred years of political and religious upheaval that have followed it in France scarcely ruffled the surface of their lives. Their religion, their educational system and, until recent years, their political convictions have been almost entirely in the hands of the clergy. The long unbroken domination of the church is everywhere in evidence

in the life and institutions of the French Canadians. There are indications of a growing desire for emancipation, but these are not strong enough to weaken the statement that the Roman Catholic church in Canada is aggressively conservative and has suffered little if any from the liberalizing movement within her own ranks which has produced such disturbance in the Roman church in France.

When we turn to the Protestant churches, we find a much more encouraging condition. It may be said without boasting that the Protestant churches of Canada have led the world along the path of church-union. In 1875 three Presbyterian bodies united to form the Presbyterian church of Canada, and that union was so successful that it was followed by a similar union of three Methodist bodies a few years later. These great practical achievements in religious fellowship have made the Canadian people feel that they can do greater things along the same line, and now there is on foot a much more important movement than either of them. This new movement contemplates an organic union of the Presbyterian, Methodist and Congregational churches and already their negotiations have been so successful that many leaders in all three churches confidently predict a happy issue in a reasonably near time.

There can be no doubt that practical necessities, especially such as are encountered on the mission field, have forced these unions on the churches, but at the same time intellectual and spiritual forces have been at work breaking down denominational prejudices and rendering obsolete old theological distinctions. The Universities of Ontario where the largest Protestant population is to be found, have been fortunate in possessing two powerful teachers of Philosophy in Prof. G. Paxton Young of Toronto University, and Prof. John Watson of Queen's University, Kingston. For a whole generation Prof. Young was a veritable Socrates for the undergraduates of Toronto University and although he left no books to carry his influence to a larger circle, his teaching still lives in the general thinking of scores of men in all the professions. Of the constructive liberalizing work of Prof. John Watson of Queen's, it would be hard to speak too highly. He has done for the Presbyterian church of Canada what the Cairds did for the church of Scotland and what Prof. B. P. Bowne is doing for the Methodist church in this country. For 30 years he has lived a quiet, unostentatious life in Kingston but the transforming influence of his thought has gone out into scores of churches through the men who have been taught by him.

These two men, I believe, have been most potent influences in liberalizing the ministers of Ontario but their work has been quiet and as it were, underground. They have destroyed Calvinism not by frontal attack but from within.

It remained for Higer Criticism to make the liberal movement in Canada dramatic and sensational. To the late Prin. Grant, I believe, belongs the honor of first espousing the cause of Higher Criticism in a public way in a Canadian church, and since his time the work of Profs. McCurdy, MacFadgen, Jordan and Workman has made Biblical Criticism a living religious issue for all the churches. While the philosophical movement was more profound, it affected a much smaller number of people than are now being reached by the popularizing of Biblical Criticism. The Higher Criticism of the Bible, especially of the Old Testament, has thoroughly established itself in the Theological Seminaries but it is still fighting for a place in the pulpit and the pew and many a preacher is still doomed to risk his reputation and his position by espousing the unpopular cause and trying to broaden the basis of the religious life.

For various reasons there has been no such searching of heart among Canadian ministers on Sociological sub-

jects as among the ministers of the United States. Canada has had no slavery problem; she can hardly be said yet to have a trust-problem; her large cities have been few in number and consequently she has only begun to feel the municipal problem. The preaching of Canadian churches has, therefore, dwelt more on temperance, personal religion and dogmatic teaching than on the application of the spirit of Christianity to the social problems of the present day. But as the social questions arise, no one can doubt, from the moral sincerity of the Canadian churches, on which side their influence will be cast.

This seems to me, in the merest outline, to be the condition of the churches in Canada to-day. The Roman church presents an almost solid phalanx against the new movements which have shaken the church in other countries. There is no Abbe Loisy in Canada.

The Protestant churches, while deeply rooted in the Calvinistic and Evangelical traditions, are opening up in many directions towards a larger spiritual unity and a new world-view.

Can Unitarianism help along this liberalizing movement in Canada? Some say no; it only prejudices the people against the liberal movement, by showing that movement in its extreme form. But I cannot agree with such an answer. The Unitarian church is in a better position than the other Protestant churches to expound and advocate the liberal view of religion and life publicly, systematically and aggressively. Liberal ministers in other churches are compelled to develop the new thought tentatively, intermittently and in many cases even furtively. Without calling in question the necessity for such tentative expression of the new faith, it seems to me that Unitarian churches, placed at strategic points, are serving and will serve more and more the cause of liberal religion in Canada by giving a vivid, persistent and fearless exposition of its principles and ideals. The name Unitarian carries with it considerable opprobrium among Canadian people but in the long run that is not a great disadvantage. Those who think that a transforming world-view can be slipped into the public mind secretly or in any hypnotic manner will of course refuse to take any new and unpopular name. But those who are convinced that there can be no development in the religious, moral and social life of a people without pain, division and misunderstanding will not care what name a movement bears, provided that movement offers a free platform for the exposition of their own thought and an unhampered opportunity for the development of their own souls.

Cambridge, Mass.

"The Literary Advance" in Unitarian Church Extension.

BY REV. HARRY ELMER GILCHRIST

Among the many things which I have learned from two years' experience in strictly pioneer extension work is the need and importance of an acquaintance and interest in advance of the initial public services. How to create such acquaintance and awaken an interest is a matter to which I have given much thought, with the result that I have formulated a scheme, which I denominate a "*Literary Advance*", and which has proven a very successful aid in my work. In fact, by this principally, failure has been transformed into success, and I consider that the method is alone worth all that this field has cost.

Feeling that the presentation of the method might prove of assistance to others engaged in similar enterprises I take pleasure in presenting it through the columns of the NEW UNITARIAN.

The first step is to select the place or places where it appears desirable to attempt the introduction of a Unitarian movement. Secure a list of the most prominent names from some one who is acquainted, or if one is a total stranger take the names from the directory. I have had the best success with names selected from the directory. In making such selection I take the professional

names first and then those which appear to be the most prominent.

The second step is to select a series of six good introductory tracts; tracts that will arouse interest. With the first tract I send a reply postal card containing a request for more literature, on which the sender may also mention additional names to whom he may think it best to send some literature. To those sending the return cards I continue the tracts at the rate of one a week until the series of six is finished. With the last tract in the series I send a personal letter inquiring if the tracts have awakened a desire for more, and if so, just what particular subjects would be of interest, and then send on to those desiring more another series of tracts at the rate of one per week until about twelve all told have been sent. With the last tract I send another personal letter suggesting the visit of a Unitarian minister to hold a service and look the field over.

The third step is to visit the field, using the acquaintance thus created to extend the acquaintance and give the missionary a fitting introduction to the community.

When the service is decided upon one should obtain from those interested a list of the people to whom it would be wise to send an invitation, and send them personally a nicely printed invitation. Also extend a general invitation to the public through the papers. *Avoid handbills, they don't pay.*

The "*Literary Advance*" is useful in indicating whether a place selected for trial presents any possibilities, and is an inexpensive way of determining the outlook. If no return cards are received, or if the correspondence does not reveal sufficient interest, the chances are that the outlook is not promising. Still I have found that many who have not sent a return card have attended our services and become effective members of our movement. Thus the "*Literary Advance*" has a strong advertising value, and not infrequently arouses interest among some who do not ask for more literature; but where there is a request for more literature it certainly is an excellent indication.

The tracts should be selected with care and lead directly to the focal point of opening the way for services. It would be an excellent thing if the American Unitarian Association would publish a specifically directed "Literary Advance" series. They should be written by our best writers on live, up-to-date Unitarian bearings. The style should be bold and fascinating, and the reading easy, so that when the reader starts he shall feel that he cannot lay it down until completed,—a style in which Dr. Savage is so conspicuously successful. A few months ago the Rev. William Channing Brown and myself sketched out a series of subjects and authors which I hope he will place in the hands of the Publication Committee.

Before any very marked denominational extension can take place there must be a revival of interest in high and fine ideals. On every hand I am confronted not so much by opposition to our principles as by the almost total lack of interest in anything but the pursuit of money and the pursuit of pleasure. To re-awaken such interest and to prepare the way for the incoming of institutional Unitarianism, the finest thing in the world, the "*Literary Advance*" is an efficient and successful agent.

"The New Unitarian" and "The Christian Register."

The *Christian Register* of September 20 reprints our recent editorial on the New Unitarian with this cordial comment:

Our younger contemporary, the New Unitarian, makes a graceful acknowledgment of the mission and value of the *Christian Register*, disclaiming, at the same time, any intention of competing with our paper. So far as we are concerned, it was not necessary to make this friendly disclaimer, for we have

no jealousy of other workers in the field. The only question that can arise concerning the right of any one to start a new Unitarian journal on its course relates to the need of it. If the NEW UNITARIAN can do any good which the *Register* cannot, then it has its warrant and justification. When the plant of our other contemporary, the *Pacific Unitarian*, was destroyed by earthquake and fire in San Francisco, the publisher of the *Christian Register* put at the disposal of the editors the resources of his printing establishment. Copy came across the continent, was printed here, and went back again, transformed into an excellent imitation of the genuine article. If at any time New York is wrecked in storm or earthquake, or goes up in flames, we have no doubt that our publisher will perform the same office for the NEW UNITARIAN. So far as we know, our subscription list does not show the effect of competition, and certainly if, without reducing the number of our readers, others can be induced to pay for and read a Unitarian periodical, that will be so much clear gain to the cause we represent, and that is the only consideration that should have any weight with a Unitarian worker.

Notes of the Unitarian Conference of the Middle States and Canada.

Annual meeting of the Conference at Rochester, N. Y., Oct. 31st, Nov. 1-2.

Preceeding our session will come the Autumn meetings of the Unitarian Sunday School Society, Wednesday morning and afternoon. While full particulars of the program of our Conference cannot yet be given it is already certain that Rev. Merle St. C. Wright and Thomas R. Slicer of New York, Rev. Samuel A. Eliot, D. D., of Boston, Rev. William A. Fish of Meadville, and Leon A. Harvey of the Meadville Conference will be among the speakers.

May we remind our churches of the Middle States and Canada that their contributions to the treasury are due November 1st; and that as the annual meeting falls on that date it will greatly meet his convenience to have all sums paid in by Oct. 20th. It is especially important that the contributions of this year exceed those of the past, in order to extend the usefulness of the Conference.

We are sorry to note several resignations from the pastorates of this department which will bring distinct loss to us. Rev. Frederic C. Brown will leave Buffalo after an efficient and successful pastorate of four years, and his vigorous and alert personality will be not a little missed in our councils. Rev. John M. Davidson of the Flatbush Society, and Rev. Arthur B. Whitney of Passaic, have also recently resigned. We have already commented on the withdrawal of Rev. Messrs. Sunderland, Gilchrist and Robjent from our working force.

The Directors of the A. U. A. recently voted an appropriation which will make possible the placing of an efficient man in the field to continue Mr. Gilchrist's work about Oneida, and also a field agent in the Joseph Priestley Conference. Of course much will depend on the selection of the right man for these undertakings but certainly we rejoice that the Middle States and Canada have become so effectively a field for missionary activity of this sort.

The annual meeting of the Meadville Conference will be held with the Meadville church Oct. 16th and 17th.

The next meeting of the Joseph Priestley Conference will be held with the church in Germantown, Pa., Oct. 23 and 24.

Assistant Pastor Wanted

A Unitarian Church in a city of 400,000 inhabitants wishes at once an Assistant Pastor of positive views on Unitarianism to take charge of administrative work and to preach if desired one sermon a week. Inquiries addressed to the Editor of this magazine will be communicated to the trustees of the church.

Petersham and Its Parish Church

By REV. ALFRED W. BIRKS

AMONG the ministers who journey towards Petersham on the first of October, there may be some of an historical turn of mind, who will be unable to enjoy the Institute meetings until they have adjusted themselves to the historical surroundings.

For instance, the name of the town arouses the curiosity of a great many people, to their sorrow, for no one knows by whom the town was named, nor is there any apparent reason for the choice. There is in England, not far from London, the only other town in existence which bears the same name, and no doubt Petersham in America is indebted to its English namesake for its present title. When Indians were more numerous in these parts than white men the place was known as Nichewaug, and Nichewaug it remained from the first settlement in 1733 until the incorporation of the town in 1754. Another name sometimes found in old records was Volunteerstown, the township having been granted to and settled by men who had fought the Indians under the leadership of Capt. John Lovell of Dunstable, and Capt. John White of Lancaster.

The early settlers of New England were noted for their attitude towards public worship, and the founders of Petersham were true to the tradition. At their first meeting, held in Lancaster in 1733, it was voted to build a meeting-house, to set aside a plot of land for the minister and to prepare for

the latter's installation, so the building of the First Parish church was contemporary with the building of the homes of the settlers, and from 1733 on the work of erecting and repairing the meeting house occupied a prominent place in the town records. The building was situated near the entrance to the cemetery, not far from the present Baptist church, and had an area of 2,000 sq. feet. The main entrance was on the south side, the pulpit on the north. The regular ministry of the Parish was inaugurated by Rev. Aaron Whitney in 1738, who was given a proprietor's lot of fifty acres, £200 in money, and an annual salary of £150.

With town and church fairly started on their career, we must hurry along to Revolutionary times, when we find the village in a fairly prosperous state but intensely interested in the great political question. The Rev. Mr. Whitney was a Tory to the core, as were a number of the inhabitants of Petersham, and he was not afraid of expressing his opinions. The feeling finally grew so intense that Mr. Whitney was summarily dismissed from his pulpit, an armed half-breed Indian being hired to keep him out of the church. This was in 1775, but Mr. Whitney continued to preach in his own home and claimed to be the Parish minister, until his death in 1779.

About 1780, with the settlement of Rev. Solomon Reed, the question of building a new meeting-house was agitated, the old one having been outgrown. This second edifice was finished about 1788, after designs by Bulfinch, and was situated on the Common, about where the flag-staff now stands. The new meeting-house was the proud possessor of a belfrey, which housed a Paul Revere bell having the following motto cast upon its surface:

"The living to the church I call,
And to the grave I summon all."

In 1828 the appointments of the belfry were completed by the addition of a clock, the gift of Cyrus Wadsworth.

Meanwhile events of great significance were occurring. Rev. Festus Foster came as the third minister in 1802, and ministered to a township of about 1800 inhabitants. Mr. Foster caused a change to be made in the old Trinitarian Movement, and paved the way for Rev. Luther Willson, who came in 1819 steeped in Unitarian "heresy." Between this date and his retirement in 1834 Mr. Willson saw the church take rank as Unitarian, the severance of the relationship between church and town, the formation of the first Sunday School and the organization of the Orthodox Congregational Church.

After 1800 the population fell off a little, but in 1842 the high water mark had again been reached and to meet the demands of a growing congregation the present meeting house was built, the old one being removed to the east side of the common where it was used for secular purposes until it was destroyed by the fire of 1845. The Paul Revere bell and the Wadsworth clock were placed in the tower of the present building, and it is this famous bell which will ring for the meetings of the Institute. The old clock, however, is missing, the one which now regulates the time of the village having taken the place of the old one in 1900, being the gift of the grandchildren of Rev. Luther Willson.

During the last fifty years Petersham's population has declined from 1800 to 800 and now the old Parish church has to share this diminished number with three other church bodies. No wonder the building seems too large for present needs! But when large public meetings are held, or the churches are together in union gatherings, the old church is not a bit too large, and the old ties seem to return. Again, Petersham has lost its importance as a manufacturing center, but it has gained the love of many who leave the cities for the summer months; and with the opening of the summer houses and the Nichewaug House there is an influx of earnest people who come not merely for recreation, but who desire to identify themselves with the town's interests. Among these interests the First Church holds first place and almost any day during the

heat of summer, when the church is open for worship, more than a hundred people can be seen within its walls.

As to the present conditions and activities of the church, a few words will be sufficient. The building is in a fine state of preservation and its simple color scheme is a delight to all lovers of colonial style. A beautiful parsonage on West Street is owned by the parish, and a fund is being collected to provide for a Parish House. A small endowment fund helps to lighten the burden of the treasurer. Considering the great loss of population the church is holding its own. Speaking from a business standpoint, it was never as well off, nor its buildings in such good condition.

The Sunday School is small, but the Ladies' Benevolent Society and Woman's Alliance is very active and zealous A Social Club provides monthly entertainments throughout the year, and a Unity Club gathers the people together during the winter. The most remarkable success of the past season has been an experiment in Sunday evening informal discussion services. The services open with a hymn; then the pastor introduces the subject of the evening in a fifteen or twenty minute address, after which general discussion is invited. At the close of the discussion a subject is chosen and announced for the next meeting, a hymn sung and the Lord's Prayer repeated by all. These meetings began last May with 11 in attendance, but the number soon jumped to 50 and 60, which has been the mark ever since. Once the hour of service was postponed in order to give the people from the three churches a chance to attend and 108 were present. These services have usually lasted about two hours and have brought about a genuine religious revival.

This, in brief, is the history and present condition of the First Parish of Petersham, which is about to open its doors to the ministers of our denomination, and to welcome all who come in the name of the Minister's Institute.

NICHEWAUG INN

The Infinite is not hid in a corner; or locked among the treasures of the Vatican; or lingering among the antiquities of the first century; or waiting behind some future and undevised experiment,—that we have any key to turn, any bar to remove, any choicest instruments to invent ere he becomes accessible. —*Martineau.*

"Amongst Ministers."

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. C. B. Thompson of Los Angeles, Cal., to the church in Peabody, Mass.

RESIGNATIONS.

Rev. Frederick C. Brown, minister of the Church of Our Father, Buffalo, N. Y.; to take effect Oct 1.

Rev. Arthur B. Whitney, minister of the church in Passaic, N. J.; to take effect in November.

Rev. John M. Davidson, minister of the Fourth Unitarian Society of Brooklyn, N. Y., (Flatbush); to take effect Oct. 1.

Rev. Moore Sanborn, minister of the church in Atlanta, Ga.; to take effect immediately.

Rev. Granville Pierce, minister of the church in Pepperell, Mass.

DEATHS.

Rev. William H. Savary of Groveland, Mass., Sept. 2 Graduated from Yale, 1857; from Harvard Divinity School 1860. Pastorates: West Newton, Mass., Ellsworth, Me., Canton, So. Boston and Green Harbor, Mass.

ADMITTED TO FELLOWSHIP.

Rev. Henry Van Ommeran, from the Cong. (Trin.) church, Aug. 6, by the Western Committee.

Rev. Clarence Reed, from the Cong. (Trin.) church Aug. 24, by Pacific States Committee.

The $150,000 Subscription for A. U. A.

At the annual meeting of the American Unitarian Association, held in Boston, May 23rd, the following resolution was passed:

Resolved, That, recognizing the unique opportunity for a forward movement in the work of our Association, the delegates pledge our churches to the effort of raising $150,000 during the coming year for the purposes of the American Unitarian Association, and that a committee of seven be appointed to co-operate with the officers of the Association in this endeavor.

This resolution did not have its origin amongst the officers or field representatives of the Association. Indeed some of these were very outspoken as to its futility. It was genuinely a "floor-motion", passed by the popular impulse of the delegates present at the motion of an independent young minister, who had consulted nobody in authority, before presenting it.

His action was splendidly democratic. Was it well-timed, and of practical wisdom?

We have expressed our own views editorially in another place; here let some of our ministers speak out. We have put the matter to several of them in this shape:

"At its annual meeting in May the American Unitarian Association passed a resolution recommending the raising of $150,000 during the coming year for the purposes of the Association? Can we do it? How can we do it? Is it worth while making the effort, at this particular time?"

The replies received are as follows:

REV. WILLIAM W. PECK,

Minister of the First Church in Needham, Mass., and mover of the resolution:

I answer your questions in the order asked.

I. Yes, if we will. Arm ourselves with the conviction that the things that ought to be done must and can be done.

II. 1. Each parish must decide what its share is in order to redeem this pledge, then inform every individual in the parish of our intention. 2. Appoint a committee to canvass the parish. Set a date for the Association collection,

but prepare for this by a canvass. Get at the people who have given nothing and induce the regulars to double their usual gift. 3. Local rallies with several of our ministers speaking on the achievements and possibilities of our cause ending in an appeal and a collection will do the ministers and churches good. 4. Appeal for gifts from the subsidiary organizations of the parish, to be made from their treasuries. 5. Invite the Association officials to come and tell of their work, make an appeal and take up a collection. See that they are given the largest possible congregations. 6. Every local conference ought to provide a place on their programs for this matter and contribute toward it as a conference.

III. How can we help making the effort? Our votes settled that. 1. Because the immediate demands of the work call for it and the increasing willingness of our people to act through the Association as shown by the San Francisco funds, encouraged. 2. It will inform men of and attach them to the Association. Participation and sacrifice are the surest pledges to loyalty. 3. A difficult and daring undertaking dependent upon united action appeals most effectively to men. It will do more to solidify our ranks, to beget zeal and create enthusiasm in our denomination and in our local churches than endless rhetorical appeal for which no way for immediate and practical response is offered.

Rev. Alfred Rodman Hussey,

Minister of the Unitarian Church in Baltimore, Md.:

To my mind, the movement to raise the sum of $150,000 for the benefit of the American Unitarian Association during the current year would be unwise. Under ordinary circumstances the accumulation of such a sum for such a purpose would be by no means impossible, such is the growing enthusiasm for the cause throughout the country. By the systematic and unanimous spread of a strong, contagious interest among our churches, the money could doubtless be got together, but not for another year at least. For one thing, the contributions of the churches to the Association during the year just past showed a satisfactory increase. Why not let well enough alone? While if the advocates of the plan will consider that but a few months have passed since a handsome amount was subscribed for the San Francisco sufferers, to say nothing of the additional thousands contributed for the rebuilding of our church there, they cannot but perceive that to the average layman their project will appear untimely. Let the appeal be deferred for another twelve months and its chances of success will be proportionately increased.

Rev. Charles W. Wendte,

Minister of the First Parish, Brighton, Mass.:

To raise $150,000 for the American Unitarian Association during the coming year is entirely feasible if the minister will set about securing their church's share of it in an energetic, carefully planned, self-sacrificing and devoted way. To merely make a statement from the pulpit on or previous to the day of the annual collection, or even to preach a sermon germane with its purpose, is not enough. In addition the minister must make a campaign in his parish, visiting those most likely to give and asking their subscriptions, and send each and every member of his society a well prepared circular of invitation and reminder, paying for the printing out of the returns. Then let him second this with a pulpit appeal on the day appointed for the general collection.

By using these methods in the Newport, R. I., parish, the writer increased the A. U. A. collection from its usual average, $35, to $500, and more. Hard work on the part of the minister is what is needed, and it is time certain of our lazy, literary, timid, self-centred parsons felt the impulse for missionary endeavor and bestirred themselves to bring in the Kingdom of God

Rev. William M. Backus,

Secretary of the Western Conference:

I was present at the meeting in May when the resolution recommending the raising of $150,000 during the year for the purposes of the Association was passed. Its presentation excited some merriment and more opposition. The merriment was caused by the apparent impossibility of raising so large an amount, and the opposition by the discouragement it was felt that failure would bring—the assertion being made that the churches contribute about the same every year and that nothing can vary their contributions. I have but little sympathy with either attitude, because I think that the amount asked matters but little. I have learned that if a call is made for a definite sum with which to do a definite work that is approved by our churches the amount can be obtained. If the A. U. A. could go before our people with a plan for work that met their approval $150,000 could be raised easily if the canvass were systematically directed.

Rev. Austin S. Garver,

Minister of Second Parish, Worcester, Mass.

It is a great task, one that will tax all our wisdom and resources. I believe it can be accomplished if we realize what the accomplishment of it means. Past experience is sufficient to convince us that nothing substantial can be expected from a general appeal. The people of our churches are not awake to the greatness of the opportunities and need for a larger work. The problem then almost resolves itself into this—how to arouse them to a sense of the situation and their privilege in relation to it. Then they can be counted upon to give freely and gladly.

We ought not to look to the executive officers of the A. U. A. wholly for this work of enlightenment, nor may we rely on the parish ministers. Given a man, or a few men of non-ecclesiastical mind, of passionate earnestness, with a clear understanding of the intellectual and religious need of the hour, and magnetic utterance, send them out to deliver the *pro hetic* not the financial message, and half the work is done.

Now in connection with this I would urge a carefully planned financial campaign to reach those individuals from whom generous gifts may be expected.

Rev. William H. Ramsay,

Minister of the Church of the Messiah, Louisville, Ky.:

I am convinced that the most successful way to raise money for our missionary work would be to have rousing missionary meetings in every church, addressed by one, or, when possible, two, of our straight representative men, who believe in Unitarian missions heartily, and who can present their claims with force and enthusiasm. At present every thing is haphazard and go-as-you-please, in the matter of missionary collections. The local minister tells "the old, old story" year after year. Commonly he knows very little about the conditions and needs of the missionary field, and can only say: I want you to be loyal to the A. U. A. And the fact is most of our people know little, and care less about the A. U. A. It is a sort of abstraction to them, and they won't give much money to an abstraction. I have no difficulty in raising money for definite enterprises—for a church in Indianapolis or in Warrior, Ala., but the fifty dollars we send to the A. U. A. comes hard. It is our cross that we have to take up every spring. This is all wrong, and could be remedied.

Rev. F. S. C. Wicks,

Minister of the Unitarian Church in Indianapolis, Ind.:

The pitiful sum we raise for the spreading of our thought is our denominational reproach. I believe the responsibility rests almost entirely on our ministers. With but little effort on our part, the sum desired could be raised. In a parish that had heavy obligations to meet each year, and one

that raised the cry, "Charity begins at home" whenever any appeal was made, I found it easy to raise two hundred a year for the Association. The first few years I wrote a personal letter to about every man in the parish, asking for a specific sum, from one to ten dollars. From the pulpit, I made the appeal that each of us contribute at least two cents a day to the spreading of what we believed the world needed. The habit was formed and the last three years we raised the amount with no especial appeal.

Rev. Alfred C. Nickerson,

Minister of the Unitarian Church in Plainfield, N. J.:

You inquire as to the feasability of our churches raising $150,000 this autumn for the A. U. A. I have long felt humiliated that the collection of one hundred thousand, given during the Secretaryship of the Rev. Charles Lowe, is so much a thing of the past. With the greatly increased number of our churches to-day, the confessedly great prosperity of the country, and the better understanding of our work now among our laity the sum should be easily secured. Our reports presented annually in so attractive and conclusive a style, should prove persuasive to their readers, and I would suggest that the careful perusal of our latest be warmly commended by our pastors to their people before the collection is asked for. And always let people be individually "seen" by a committee appointed for the purpose, if there is any fear of failure to understand or to respond when the baskets are passed. I think most of our churches would respond as readily to a collection for the A. U. A. twice a year as they now do annually. Our giving is too perfunctory, without that intelligent interest which insures adequate generosity.

Rev. Thomas Van Ness,

Minister of the Second Church in Boston, Mass.:

The first thing is to have in mind a definite reason why we wish $150,000. What are we going to do with it? Successful business men are singularly direct and simple in their way of looking at propositions. They take up but a single idea at a time. Merely to go to them and say "we wish to build new churches, disseminate literature, send out missionaries," will not secure the needed sum. The statement is too vague, it lacks in singleness of purpose.

Suppose the American Unitarian Association said it wished $150,000 in order to concentrate its influence upon Salt Lake City, the center of Mormonism; upon Richmond, the former confederate capital; upon Seattle, the new industrial centre of the Northwest; that with this extra money in its Treasury it would send to these points its best speakers, hold popular meetings, strengthen and enlarge the local churches, aim through the press and pamphlets to show the value of Unitarianism as a factor in solving the vexed problems of the relation between the black and white races, between Mormonism and non-Mormonism, between Chinaman and Caucasian, employer and employee and by making these three focal points strong centers of our influence, show concretely the helpfulness of our gospel and our methods. Now that would be a definite issue, what business men would call "a venture." On presentation it either appeals or does not to the man solicited. If he gives, he knows to what he is giving and why.

Take another line of action. Suppose the Association officers say very definitely "In these days of conflicting voices and subsidized opinions, we need to get at the truth, if possible, on the great current topics, such topics as Municipal Ownership, Immigration, Industrial Arbitration, Present Economic Tendencies in the United States, etc., etc. Very well! In the light of Unitarian thought what should be our position? On these subjects we need guidance and counsel. Our publication department therefore wishes to have written by experts manuals on these subjects, such manuals as can be used

in Study Classes or by our Young People's Unions. We also desire popular presentations that in pamphlet form can be scattered by the thousands. At our Anniversaries in May we wish to have one session devoted to practical topics where men and women like John Burns, Jane Addams, Samuel Gompers, Prof. Ely, Florence Kelley, Carroll D. Wright, Edwin D Mead, Prof. E. A. Ross and others of equal prominence can be heard. To edit such manuals requires money. The Vested Association funds cannot be used. Will you give for these practical objects?

Third. Throughout New England in many of our former Puritan villages a great transformation is taking place. Some of these villages are becoming industrial towns with unassimilated foreigners who know little of our patriotic and religious traditions! Other villages are becoming fashionable resorts for wealthy city people. Still others are decaying and the people virtually relapsing into a kind of dull animal like Paganism. Here is a challenge to us, the custodians of Puritan and Pilgrim traditions and meeting-houses. Suppose the Unitarian Association comes forward with some coherent plan how best to reach the summer tourist, the ignorant foreigner and the unresponsive native; how to quicken life and make it nobler, purer, of more value. So I might go on to enumerate, but enough has been said to show the trend of my thought, so let me go on to mention the second step to be taken in raising the extra money. Once the issue clearly in mind then let it be stated positively and without any side issues in our denominational papers, not once, not twice, but in different words, at least half a dozen times. Let marked copies of the New Unitarian or *Christian Register* be mailed to generous minded and liberal people within our denomination, and then most important of all, let a man be appointed with full power to raise an extra one hundred thousand dollars. No one must dictate to him ways or methods, for if he does not know better than the person who would dictate then he is not the man for the position. This Financial Captain might appoint one financial agent in each state. He then starts on his campaign. He visits personally the leading members of our churches, obtains himself their subscriptions and in connection with his State Agents writes to or meets ministers and parishioners, sending in advance the printed appeal of the Unitarian Association and promising to givers that the officers of the Association will try to carry out strictly their part of the contract if sufficient money is raised. I believe this direct personal appeal on a square issue will bring the full amount. When President Eliot on a definite issue, the San Francisco sufferers, sent out an appeal for $50,000, he got it. Had he written a vague and general request for money to go to philanthropy, the money would have remained in the pocket books of the givers.

What next? That depends. It depends upon the Financial Captain appointed; it depends upon the generosity of the first givers; it depends upon the issue selected, whether or not it is appealing, possible, *practical*. Let us take these designated three steps toward the financial goal, and it may be when we have taken them, the rest of the way will be made apparent to us all.

"For me—to have made one soul
The better for my birth,
To have added but one flower
To the garden of the earth;

To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the midst of calumnies;

To have sown in the souls of men
One thought that will not die,
To have been a link in the chain of life
Shall be immortality."

—*Edwin Hatch.*

He has seen but half the universe who never has been shown the House of Pain.—*Emerson.*

Notes From the Field

Fourth Unitarian Church of Brooklyn, Flatbush. N.Y.

This society has received the unexpected news of the resignation of its pastor, Rev. John M. Davidson, with the beginning of the new season, necessitated by family bereavements. Mr. Davidson has been greatly loved by all who have come in close relations with him, and his preaching has been of exceptionally fine character. It will be difficult to fill his place. The trustees of the society have just closed a contract for the building of a modest meeting-house to be completed early in the spring.

Church of Our Father, Buffalo, N. Y. Rev. Frederic C. Brown, Minister

The autumn season opened with services held for the first time in the beautiful new church building just completed. This is one of the most beautiful in our denomination, and a great deal of credit is due to the young pastor whose energetic ministry has culminated in this undertaking, as well as to the building committee who had the work specifically in charge. A crowded congregation listened to Mr. Brown's closing sermon which nobly set forth the mission of this building and the church whose home it was in a great city. Mr. Brown's resignation has caused deep regret amongst a large circle of friends outside of his parish as well as within it.

Unity Church, Hamilton, Ont., Canada, Rev. W. Delos Smith, Minister

Although Mr. Smith was only installed July Ist, there has been a marked increase in the attendance on Sundays. For probably the first time in its history the church has kept open through the month of August. It has been customary to close it, as there were not enough people coming out to make it advisable to keep open, but this summer the attendance was so good at both church service and Sunday School it was thought better not to close, and the result was most satisfactory. Mr. Smith was away two Sundays when his place was supplied acceptably by Rev. G. L. Sprague of Dunkirk.

Mr. Smith has taken hold of the work vigorously and is making his influence felt. The Sunday School meets at 10:30 Sunday morning and the preaching service at seven in the evening. The Literary Society met Sept. 12, and decided to study Emerson under the leadership of Mr. Smith. About 25 members were enrolled and it is known many more wish to join.

The Unitarian Church of London, Ontario Can., Rev. V. J. Gilpin, Minister

Some years ago an ambitious Anglican Bishop attempted the erection of cathedral buildings of large dimensions in this city. When the Chapter House was completed the funds became exhausted and the pretentious scheme was abandoned. Thirty-seven thousand dollars was put into this Gothic building and to-day it comes into the possession of Unitarianism at but a fraction of the original cost.

This noble building has been planned for great usefulness, comprising two stories and a basement. The auditorium occupies the upper part and is impressive with its lofty stained glass windows and flying rafters. A broad old English hall runs through the lower part dividing it with two large well equipped rooms on one side for the ladies of the congregation and three rooms on the other side, a club room, a work room and a beautiful study. The woodwork throughout is of the finest and the fireplaces and marble give an atmosphere of satisfying comfort.

This building with its grounds, its architectural dignity, its roominess, its inviting interior and general adequacy is to be the centre of the Unitarian movement of Western Ontario. The Association very generously viewed our purposes and the building committee appreciated the possibilities of such facilities and through them this part of the country is supplied with an edifice that at once puts our work on a high plane.

The Chapter House is probably the most classic building of this city. It arrests the attention of all and commands the respect of all lovers of architectural beauty and dignity.

The modest opening exercises of Sept. 9th brought together quite a company of our citizens and on all sides were heard expressions of approval and delight. The acquirement of this property has brought home to the whole city the seriousness and importance of Liberalism. As a result our congregations have increased

and the purpose of the society has been given life and stability.

A definite work has been now clearly placed before our people who are taking hold of the plans for the year with eagerness and hopefulness.

Liberal Christian Church, Bar Harbor, Maine

At a congregational meeting held in the Unitarian Chapel in this place in August action was taken toward the securing of a new organ and over $600 were contributed to this end. It is hoped that a permanent minister may be arranged for, or at least one who can be in service six months in the year. Of late the chapel has been open only during the summer season.

Follen Memorial Church, East Lexington, Mass.

Rev. H. A. MacDonald, a recent graduate from the Meadville School, has been called to the pastorate of this church and began his ministry June 17. His installation will take place later.

First Parish, Pepperell, Mass.

The next session of the North Middlesex Conference will be held with the Pepperell parish on Thursday, Oct. 11th. The speakers are to be Rev. S. A. Eliot, D. D., and Rev. Alfred Manchester.

Unitarian Memorial Church, Fairhaven, Mass., Rev. Frank L. Phalen, Minister

The town of Fairhaven is rapidly becoming one of the spots which the great stream of travelers and tourists visit with pleasure and profit.

Our church here is visited and admired by hundreds of persons every week and on Sundays it is crowded by worshippers, many of whom come from the farthest localities of the continent.

Rev. Frank K. Freeston of London, England, who has been a guest at the Manse, preached on August 26th, and Rev. Frank L. Phalen resumed his work on September 2d. Rev. Robert Collyer of New York, preached on September 16th.

The Woman's Alliance of which Mrs. Walter P. Winsor, is President, is arranging an attractive program for the work of the year. The Alliance here has over one hundred and twenty members.

Among our mission fields there is none where a greater opportunity is offered to reach a large body of representative people than here in our cathedral church of Fairhaven.

First Cong'l Society, Jamaica Plain, Mass., Rev. Chas. Dole, Minister

By the will of George W. Harris, who died about two weeks ago, a large sum of money is distributed to the churches of Jamaica Plain. The Unitarian, Congregational, First Baptist and St. John's Episcopal Church will each receive $5,000; the Methodist, Universalist and St. Thomas Roman Catholic each $2,500; while St. Peter's Episcopal is to have $10,000 and is made residuary legatee. Several colleges are remembered by special gifts of paintings, books, etc., and there are bequests to a number of young men. Mr. Harris has been cashier of the National Bank of Commerce for fifty-four years, and has assisted in establishing many young men in business. His long life has been unostentatiously and singularly useful and helpful.

We are glad to note the including of our Unitarian church in this generous bequest of one who was evidently not of our household of faith—but of our spirit.

The Unitarian Church of Atlanta, Georgia

The Rev. Moore Sanborn having resigned from the pastorate of this church, Rev. Rush R. Shippen has been engaged to supply the pulpit for a year. Mr. Shippen who has ministered to some of our most important churches will bring to this work a sterling tone of energy and wisdom.

Third Unitarian Church, Chicago, Ill., Rev. Fred A. Weil, Minister

With the opening of a new season the minister has begun an attractive series of sermons on the general topic: "A Working Philosophy," the topics being: Sept. 2, What is Man?; Sept. 9, Breaking Points; Sept, 16, Pose and Poise; Sept. 23, The Greater Consciousness; Oct. 7, Death and After; Oct. 14, An Earnest of it All. September 30, the Harvest Service will be used and a children's sermon preached.

First Cong'l Unitarian Church, Cincinnati, O., Rev. George A. Thayer, Minister

Services were resumed after the summer vacation September 23d. The auditorium had been considerably renovated during vacation, new

carpet and coverings for the pews giving a fresh and attractive appearance.

Rev. George A. Thayer spent a part of the summer in serving upon an important committee of three appointed by the Mayor to investigate charges against the management of the House of Refuge, a reformatory for children.

Rocky Mountain Department

By a vote of the directors of the A. U. A. last May a new department was created to be known as the "Rocky Mountain Department" and the Rev. William T. Brown of East Boston, has been appointed as its secretary.

A Week of Psalms of the Larger Faith

Selected from the Poems of Jones Very.

SUNDAY.

The Prayer

Wilt Thou not visit me?
The plant beside me feels Thy gentle dew;
And every blade of grass I see
From Thy deep earth its quickening drew.

Wilt Thou not visit me?
Thy morning calls on me with cheering tone;
And every hill and tree
Lends but one voice, the voice of Thee alone.

Come, for I need Thy love,
More than the flower the dew, or grass the rain;
Come gently as Thy holy dove;
And let me in Thy sight rejoice to live again.

I will not hide from them,
When Thy storms come, though fierce may be their wrath;
But bow with leafy stem,
And strengthened follow on Thy chosen path.

Yes, Thou wilt visit me,
Nor plant nor tree Thine eye delights so well,
As when from sin set free
My spirit loves with Thine in peace to dwell.

MONDAY.

The Son

Father, I wait thy word. The sun doth stand
Beneath the mingling line of night and day,
A listening servant, waiting thy command
To roll rejoicing on its silent way;
The tongue of time abides the appointed hour,
Till on our ear its solemn warnings fall;
The heavy cloud withholds the pelting shower,
Then every drop speeds onward at thy call;
The bird reposes on the yielding bough,
With breast unswollen by the tide of song;
So does my spirit wait thy presence now
To pour thy praise in quickening life along,
Chiding with voice divine man's lengthened sleep,
While round the Unuttered Word and Love their vigils keep.

TUESDAY.

Change

Father! there is no change to live with thee,
Save that in Christ I grow from day to day;
In each new word I hear, each thing I see,
I but rejoicing hasten on my way:
The morning comes with blushes overspread,
And I new-wakened find a morn within;
And in its modest dawn around me shed,
Thou hear'st the prayer and the ascending hymn;
Hour follows hour, the lengthening shades descend,
Yet they could never reach as far as me,
Did not Thy love its kind protection lend,
That I a child might sleep awhile on Thee;
Till to the light restored by gentle sleep
With new-found zeal I might thy precepts keep.

WEDNESDAY.

Man in Harmony with Nature

The flowers I pass have eyes that look at me,
The birds have ears that hear my spirit's voice,
And I am glad the leaping brook to see,
Because it does at my light step rejoice.
Come, brothers, all who tread the grassy hill,
Or wander thoughtless o'er the blooming fields,
Come, learn the sweet obedience of the will;
Then every sight and sound new pleasure yields.
Nature shall seem another house of thine,
When He who formed thee bids it live and play;
And in thy rambles e'en the creeping vine
Shall keep with thee a jocund holiday,
And every plant, and bird, and insect, be
Thine own companions born for harmony.

THURSDAY.

Night

I thank thee, Father, that the night is near
When I this conscious being may resign;
Whose only task thy words of love to hear,
And in thy acts to find each act of mine;
A task too great to give a child like me,

The myriad-handed labors of the day,
Too many for my closing eyes to see.
Thy words too frequent for my tongue to say;
Yet when thou see'st me burthened by thy love,
Each other gift more lovely than appears,
For dark-robed night comes hovering from above,
And all thine other gifts to me endears;
And while within her darkened couch I sleep,
Thine eyes untired above will constant vigils keep.

FRIDAY.

In Him We Live

Father! I bless thy name that I do live,
And in each motion am made rich with thee,
That when a glance is all that I can give,
It is Kingdom's wealth if I but see;
This stately body cannot move, save I
Will to its nobleness my little bring;
My voice its measured cadence will not try,
Save I with every note consent to sing;
I cannot raise my hands to hurt or bless,
But I with every action must conspire;
To show me there how little I possess,
And yet that little more than I desire;
May each new act my new allegiance prove,
Till in thy perfect love I ever live and move.

SATURDAY.

The Holy Land

I go not on a pilgrimage,
As those who went of old;
The holy land around us lies,
Of which we have been told.

'Tis everywhere. The pure in heart
Alone can enter in,
And those whom grace and love have made
Forever free from sin.

I see it when the morning sun
Doth rise o'er land and sea;
The moon's mild beams, the silent stars,
Reveal it unto me.

In all that's good, in all that's fair,
I see its glory shine;
As in the holy land of old,
The ancient Palestine.

And brighter yet, in days to come,
Shall shine its wondrous light,
Till all the earth is holy land,
With heavenly radiance bright.

I go not on a pilgrimage,
As those who went of old;
The holy land around us lies,
Of which we have been told.

Dedication of New Organ

At Newburgh, N. Y., Sept 23rd, over 250 people attended the dedication of the organ presented to the Church of Our Father (Unitarian) by Mrs. Annie Delano Hitch as a memorial to her parents, Warren Delano (born 1809, died 1898) and his wife, Catherine R. Lyman (born 1825, died 1896). The little church at South and Johnson streets was almost crowded. The organ had been placed on a gallery just above the pulpit, while the console at which the player sat was to the west and several feet below. This arrangement differs radically from that in any other church in town. The organist, being to one side and below the organ, does not catch the tone of the instrument until the sound has floated out and filled the edifice.

The pastor of the church, the Rev. A. H. Robinson, delivered a brief discourse on the "Memorial of Virtue." He dwelt upon the fundamental verities of faith, hope and charity. Whatever form religion may take in the course of evolution, he said, these are the fundamental principles underlying Christianity. Whatever the change in outward manifestations, these must always remain. In the life of the individual, however, we meet a somewhat different situation. A man may not have imbibed Christianity, and yet may live a truthful and upright life. But the principles underlying Christianity are the principles that underlie all true manhood. The voice of duty is the stern daughter of the voice of God. Society is made up of individuals, but the ideal of society must be the great ideal of eternal life. Rectitude always gives happiness, contentment, self-approbation. These things are within our own control. We may not be able to avoid sickness, worldly misfortune or death, but the consciousness of right doing will bring us peace of mind which outward circumstances cannot impair.

Mr. Robinson quoted Emerson's saying that any institution is but the lengthened shadow of some individual. It might not be too much to assert that the Unitarian Church in Newburgh was but the lengthened shadow of the two persons in memorial of whom this new organ was given. Mr. Robinson paid an earnest and simply-worded tribute to the memory of Mr. and Mrs. Delano.

The New Unitarian--A Look Forward

The New Unitarian is approaching the end of its first year of publication. We believe we have made good our promises of the start:—have given to our readers what they expected of us.

We hope, however, to make every issue an advance upon its predecessors, and have already laid our plans for distinctive and interesting features for the future.

Some of these features we can now announce.

I. We begin this month a series of articles on "Our Historic Churches," by Rev. Henry Wilder Foote, a man peculiarly well fitted for this undertaking. Each article will be illustrated by a full-page view. King's Chapel, Boston, the "Old Ship" at Hingham, the church in Baltimore, All Souls, New York, "The Church of the Adamses" at Quincy, and others will be treated of in turn.

II. We shall soon begin a series of "Contemporary Portraits," including men and women in active work, whose names are well known to all, but whom many of our people would like to know more intimately. A full-page portrait, and a short article of "Appreciation" will help to present the personality of these people to our readers. Charles F. Dole, Samuel M. Crothers, Merle St. C. Wright, Samuel A. Eliot, Jenkin Lloyd Jones, and Mrs. Mary B. Davis will probably be among the earlier "portraits" to be presented in this way.

III. We are arranging a series of studies of "Unitarian Experiments in Institutional Church Enterprise", to begin with

the story of Willow Place Chapel in Brooklyn, followed by other notable instances of practical and "applied" religion in Boston, New York, Chicago, Portland and other large cities. These articles will be more or less illustrated.

IV. We have secured the promise of a notable group of articles on SUNDAY SCHOOL PROBLEMS, dealing with live and perhaps debatable aspects of our work for young people. The series will include papers on "The Graded System vs. the One-Topic Method", "The Obscured Ethical Factor", "The Use and Over-Use of Bible Study" and "Some Sunday School Fallacies."

V. Hardly less notable will be a series of articles on "ESTHETIC ELEMENTS IN LIBERAL WORSHIP" which are being prepared for us; the first from the facile pen of Rev. Thomas VanNess, to deal with "The Use of Symbols in Church Worship." Other articles will be "Church Music", "Architecture", "Our Method of Worship", etc.

VI. Our "AMONGST MINISTERS" department is evidently an attractive feature of THE NEW UNITARIAN. Its "Symposia" of terse ministerial comment on vital questions of our denominational life make stimulating reading, and we shall continue this custom with ever-increasing momentum of alert interest.

But this department may be deemed one-sided. What of the laymen's views? We propose to begin shortly a series of terse and pointed articles FROM THE LAYMAN'S POINT OF VIEW: "The Ethics of Pulpit Exchanges," "Do We Open Our Churches Often Enough?" "Right and Wrong Methods of Church Advertising", "Things We Do Not Like Our Minister To Do", "What a Lay Woman Thinks About Parish Calls" are among some of the issues to be discussed.

VII. We are hoping also to be able to publish during the coming year a series of articles from English confreres to open with one by an English clergyman well-beloved in this country, on "The Educational Bill from a Unitarian Point of View".

VIII. We are arranging a series of papers from prominent Universalists, discussing the issues of our closer fellowship, which will be reinforced by contributions of our own leaders on that important subject.

These are features more or less new, and we shall add other things to them. Meanwhile, we shall not discontinue any of the things which have contributed to the success of The New Unitarian in the past. Every number will contain one or two distinctive articles on religious and theological themes—direct, genuine, wholesome and always with missionary value. We shall constantly present timely accounts of missionary enterprise and reviews of religious conditions in different sections of the country. We shall keep close record of the happenings in our various churches and divinity schools, report with as graphic accuracy as we can all significant denominational meetings, and with it all use whatever editorial influence we have or may accumulate, for the furthering of practical, progressive and worthy action in our denominational life, seeking never to be rash, but always to be vigorous, timely, and genuine, without timidity and without prejudice.

☞All subscriptions received through October will include the remaining numbers of this year, October, November and December, and extend to the end of 1907;—in other words a year's subscription price will pay for a year and a quarter of the best things that the editors of The New Unitarian can secure.

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MISS FLORENCE BISCHOFF, Clerk

IF the world on the whole is a good world, we shall find it out as fast, and only as fast as we seek to make it better.

—CHARLES F. DOLE.